Vol. 1. No. 8.

THE RELIGIOUS HISTORIAN.

AUGUST, 1872.

T. FANNING, EDITOR.

TERMS $1.00 IN ADVANCE.

NASHVILLE, TENN.

1872.

PRINTED AT THE BEN FRANKLIN PRINTING OFFICE, COR. COLLEGE & UNION.

THE RELIGIOUS

HISTORIAN.

T. FANNING, EDITOR.

VOL. 1. NASHVILLE, AUGUST, 1872. NO. 8.

SPIRITUAL LIGHT—No. 8.

THE SPIRIT IN CHRISTIANS.

WE closed our seventh issue with the confident statement that, all the saints by virtue of their union with the Spiritual body not only become spiritual, but that the Spirit also dwells in their hearts. The Scriptures, already quoted upon the point, prove clearly, that the spirit is not received into the heart, to make sons of God, but as Paul said, "Because you are sons, God has sent forth his spirit into you hearts, crying Abba, Father." Gal. 4, 6. No one confined in a closely covered room, could hope for the rays of the sun to shine upon him, but sensible people, who desire to feel and enjoy the genial influences of the king of day, quite readily step from the shade into the sun shine. It is certainly inappropriate, to look for the spirit of God, amongst the citizens of the world—the sons and daughters of the kingdom of this world—or the kingdom of Satan. The only hope for such persons to enjoy the rich spiritual blessings of the Gospel, is to abandon Satan and his empire, and become loyal members of the body of Christ. "The Spirit and the Bride say, come and let him that is athirst say come, and also, let him that hears, say come, and whosoever will, let him take the water of life freely." On the side of Satan, the people cannot receive the Spirit of God, but

the side of the Lord, all have the spirit, as a part of their inheritance. Is there an exception to this rule in the New Testament? We think not. Are we told that Saul received the Spirit before he was pardoned? There is no proof to this effect. A miracle was performed upon Saul to show him what he needed, but it merely arrested him in his mad career.

Jesus said, "Go into the city, and it shall be told thee what thou must do." Do for what? In order to the remission of sins, and the enjoyment of Spiritual blessings. After, as it were, scales had fallen from his eyes, Ananias, told him what to do, in order that his sins might be washed away." Ac. 22, 16. Are we told that Cornelius and family received the Holy Spirit anterior to entering the church, and consequently, there is positive authority for others to be made recipients of the Spirit, before entering the body of Christ? If Cornelius is to be taken as an example for the people of this age, we may safely affirm that, there is not one on earth, who possesses the Spirit. There lives not a man who can "*speak with tongues,*" as did the people upon whom the Spirit fell at the house of Cornelius. This was not the spirit of adoption which fell upon the Gentiles, but it was that miraculous outpouring of the Spirit, necessary to convince the six prejudicedJews who accompanied Peter, and through them, the Jewish nation that, God was willing to save the Gentiles as well as the Jews. Miraculous displays of the Spirit, though always intended for valuable purposes, men, were never converted, pardoned, saved, or as is usually said, "regenerated by miracles." Balaam's Ass, was the subject of miraculous power, and the servants of Saul, and even Saul himself, the wicked king prophesied, as the Spirit prompted, without working the slightest change in any one, for the better. The Spirit, poured out on Pentecost was not *felt* by the multitude; but the disciples "spake as the Spirit *gave them utterance,*" and thus, by the teaching of the Spirit through Peter, thousands were turned to God, at a single hearing.

But we will return to the main point in the discussion. There are various illustrations, which show plainly, how the Spirit is received and how it circulates in the body of Christ. Our Savior said, "Without me," or out of me, "you can do nothing." Which is as much as to affirm, that, out of Christ, there is no salvation, there is no spiritual experience. In the same connection our Lord said, "I am the true vine, and my Father is the Husbandman, or Vine Dresser." "I am the vine, but ye are the branches." "Every

branch in me that, beareth not fruit, he taketh away; and every branch that, beareth fruit, he purgeth it, that it may bring forth more fruit. Now, ye are clean through the word, I have spoken unto you. Abide in me and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can you, except you abide in me. If a man abide not in me, he is cast forth as a branch, and is withered, and men gather them and cast them into the fire and they are burned." John 15, 1-7. The reader must notice that, "The branch cannot bear fruit of itself." "It cannot do so, unless it abide in the vine." Our Lord, gives not the slightest evidence, that any one can possess the life of the vine, unless he belongs to the living vine—the Head and Fountain of all Spiritual influence.

Again, there is an idea that the "Gentiles were grafted into the good olive tree, were made partakers of the root and fatness thereof." Ro. 11, 17. There are perhaps, but few intelligent persons, who do not understand the process and effect of grafting. First, a *live* stock, or root is selected; secondly, a branch, twig, or scion which if separated from its parent stem, has no life circulating in it, is cut from its parent tree; thirdly, this dead branch, is inserted into the live stock, and the air is excluded and by virtue of these conditions, the life from the living root, enters into the dead branch inserted, and by the genial influences of heat, moisture, etc., it soon buds with new life, blooms and bears fruit. The process is equally simple in reference to becoming spiritual. The living spiritual stock, is found—the Lord Jesus Christ—the wild branch, or twig is cut from the parent stock, and taken from former influences, the life of sin has ceased to operate—it is dead, but still lacks new life, but by virtue of being grafted into the spiritual Root—into the body of the Lord, he is quickened—the life of the body enters the dead, and as he rises from death and burial in his Savior, he is made an heir of God and a joint heir with the Lord Jesus Christ. He is filled with the Spirit, and can rejoice that he has passed from death unto life—from the waste and wilderness of the world, in which there is nothing spiritual, into the glorious body—the spiritual temple of our God. He can also shout the praises of the "True Vine," because of his undying connection with it, and never doubts, for a moment, that God is his Father, Jesus is his Elder Brother, and all the saints on earth are his associates, his kindred, and that, one spirit animates all.

We do not feel disposed to philosophize in reference to these things. We are confident that, our conclusions are fully author-

ized by the word of God. We believe the facts as they are set forth by the Spirit, and we are perfectly confident that, we have the mind of God to sustain us. As previously intimated, we are not only authorized "*To try the Spirits*,"—that is, show who has, and who has not the Spirit of God; but "The fruit of the spirit," is always satisfactory proof as to the persons, in whose hearts the Holy Spirit dwells. Love to God and love to the brethren is the first fruit of the Good Spirit. We have heard it frequently said, by persons whose souls possibly, never experienced the true workings of the Spirit, that "They knew they had past from death unto life, because they loved the brethren." What did they mean, when they said, they "*Loved the brethren*," Ninety nine times out of a hunded, what they called, the "love of the brethren,"—was a mere fancy—frequently a childish fancy—a mere fleshly fancy or, impulse which impressed them that, they felt the love of God in their hearts. In scores of instances, we have witnessed this *fancy* love, with girls and boys in revivals, and in exhibitions that, left no doubt as to the animal origin of their heart felt emotions. Again. the love of the brethren, very often indicates, that sectarian fondness,which moves Calvinists to love Calvinists, Armenians to love Armenians, and the members of each sect, to love the members of their respective party. The general hatred however, that exists amongst denominations, precludes all idea of the existance of the genuine love of God, in the hearts of the masses of the professors of this age. We are not sure, that partizans can give a single reliable test that, they love God, or his people. The simple question is, how do we know we love the brethren.

An inspired Apostle said, "By this we know that, we love the children of God, when we love God and keep his commandments, and his commandments are not grevious." Jno. 5, 2. All passion, emotion, impulse, imagination and mere fleshly feelings, are excluded by the "Beloved John." God's children know that, they love and honor their parents, when they obey them; and the parents that, they love their children, when they protect them, work for them, and are not bitter against them, and we all know that, we love God our Father, when we joyfully keep his commandments. When our hearts are ever drawn out to the Savior in good works, in keeping ourselves unspotted from the world, in taking care of the Fatherless and Widows—when we labor for the amelioration of humanity, we can but assure ourselves that we are the children of God. When we harm no one, but do good as far as may be in our power, to all. Our hearts are as-

sured that, we love our Father in heaven, and that, our Savior has a mansion prepared and fitly furnished for each such person in heaven. There are other fruits of the Spirit, which we would do well to examine.

ELEMENTARY STUDIES—No. 8.

"THE GOOD CONFESSION."

AT the basis of the Christian life, is placed "*The good confession*," from which all acts of acceptible service flow; and without which, as the beginning corner, no satisfactory religious step can possibly be taken. While the confession was at the threshold of the kingdom of heaven, we have long regretted that, near twenty years of our life, were spent in fruitless efforts to learn what it is to profess faith in Christ. We were simply ignorant of the thought that, *confession* is essential in coming to Christ. The word had not reached our heart—that is, "the word of faith," which the Father had revealed. Some 1451 years before the Savior, God said to the Israelites, "When thou art come into the land which the Lord God giveth thee, thou shalt not learn to do after the abominations of those nations. There shalt not be one, who maketh his son or daughter to pass through the fire, or that useth divinition, or an observer of times, or an enchanter, or witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. But thou shalt be perfect, and the Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, unto him ye shall hearken, and I will put my words into his mouth; and he shall speak all that I shall command him. And it shall come to pass that, whosoever shall not hearken to my words, I will require it of him." Deu. 18, 9-19.

It is also written, "Thus saith the Lord God, behold I lay in Zion, for a foundation, a Stone, a tried Stone, a precious corner Stone, a sure foundation, he that believeth on him shall not make haste." Some 900 years before Isaiah, Jacob, in blessing his sons, spoke of "The Shepherd, the Stone of Israel." David said, "The Stone which the builders refused, is become the head of the cor-

ner." Ps. 118, 22, and our Lord applied the words to himself." Mat. 21, 42, and added, "This is the Lord's doing, and it is marvellous in our eyes." Paul quoted the passage thus, "Behold I lay in Zion, a stumbling stone and rock of offence, and whosoever believeth on him shall not be ashamed," Ro. 9. 55. Peter, in quoting the prophecy, calls the Stone, "An elect, precious corner Stone, and he that believeth on him shall not be confounded. A stone of stumbling and rock of offence, to them who stumble at the word." Paul, in treating of the salvation of the soul, quoted, "Say not in thy heart, who shall ascend into heaven, or descend into the deep—the word is nigh thee, even in thy mouth, and in thy heart, that is, the word of faith which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God has raised him from the dead, thou shalt be saved. For with the heart man believes unto righteousness, and with the mouth confession is made unto salvation," or rather, "Man believes (eis) in order to righteousness, and confession is made (eis) in order to salvation," Ro. 10, 6-10. The passage teaches that, confession is a condition to salvation, but the very common practice in denominational professions, which places the salvation anterior to the confession, is certainly an inversion of the divine order. The sinner, is required to confess the authority of the Savior, in order to enter into life. But our Lord, placed the confession, as the Rock on which he promised to build his church. When the disciples, were asked the question, "*Who do you say that, I am?*" Peter promptly replied, "Thou art the Christ, the Son of the living God." To which, the Savior responded, "Thou art happy, Simon, Son of Jonas, for flesh and blood have not revealed this to thee; but my Father who is in heaven." "Thou art Peter," (or thy name denotes a stone,) "*But upon this Rock,*" (upon the confession, that I am the Son of God,) I will build my church, and the gates of hell shall not prevail against it." Mat. 16, 13-18. If the exposition of the Romish hierarchy is correct, Peter was the rock upon which the church was built. But when we remember that, "The rock of Israel—the precious corner Stone, God laid in Zion, and that Rock was Christ." 1 Cor. 3, 11: and 10, 14, we cannot doubt for a moment, that, the church rests upon the confession, that "Jesus is the Christ, the Son of God." As already quoted, "The believer in the Elect precious corner stone, was neither to be ashamed, or confounded." There is not an intimation, in the Sacred Oracles of the existence of any other

foundation, besides Jesus of Nazareth, who though he was rich in heaven, for our sakes became poor, that we through his poverty might become rich." David, in the deepest grief, cried, "O, God, hear my prayer. From the end of the earth, will I cry unto thee, when my heart is overwhelmed, lead me to the Rock that is higher than I." Ps. 61, 1, "Neither is there salvatinn in any other, for there is none other name under heaven given among men, whereby we must be saved." Ac. 4, 12. Hence, the Apostles, were to preach "Christ alone, as the way, the truth and the life."

Our Savior spoke encouragingly to his disciples, when he said, "Whosoeeer shall confess me before men, him will I confess, before my Father who is heaven. But whosoever, shall deny me before men, him will I also deny before my Father who is in heaven." Mat. 10; 32, 33. We are taught that, "condemnation rested upon the world, because the people believed not in the name of the only begotten Son of God." John 3, 18. It will not be forgotten that, in the name of Jesus Christ, there was hope, that believers were to be baptized in the name of Christ, and our Lord said to his servants, "You shall be hated of all men for my name sake." Mat. 10, 22. The disciples were to assemble, *in the name* of Christ, they were to pray to God, alone, *in this name*, and whatsoever they did, was to be performed, *in the name*, of the risen Savior.

The Apostle Paul, in addressing "The man of God" said, "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses." 1 Tim. 6, 12. This good profession, or rather confession of the name and authority of Christ, is the simple and only authoritative creed of believers in Christ. The form is in the words of the Good Spirit. Hence, the Lord pronounces blessings on all "who believe on him, *as the Scriptures say*." Jno. 7, 38.

With these very plain statements from the word of God, we can but see the good confession, is in the words of the Spirit, and in the forms of the New Testament. Why not? All the elements of religious instruction, we find in the Scriptures. The name of God is much more expressive than any supposed explanation. The name Savior—or Jesus, cannot be rendered more pointed, and then, we are to believe and confess in the words spoken by our Lord, or reported by his chosen Ambassadors, who were pronounced, "Blessed" because, "They brought glad tidings of good things," and we may conclude that, there can be no

christian confession, but in the terms given by the Spirit. If we are correct in this conclusion, the forms of faith, which are confessedly, the off-spring of scientific investigation, and which have required ages of arduous toil to bring into shape, can have no connection whatever with the "good confession," of the early christians. For instance, the doctrine, so called. of the Trinity, which was brought into shape in the fourth century, or the doctrine of Unitarianism, which to say the least, is more recent than the Bible, in its origin, can constitute no part of the confession of the mouth in order to salvatiou. The doctrine of the infallibility of the Pope, which was not fully developed till the year 1870, whether true or false, scientiffically considered, entered not into the heart of one of the Apostles, or early saints, and therefore, can have no bearing whatever, upon our holy profession of the name of Christ.

The value of the good confession can be best appreciated in noting its effects on a few whose profession cannot be doubted, Our Lord before Jews, Romans and the world, confessed a divine mission. He declared that, "He came down from heaven, not to do his own will, but the will of his Father who sent him." When threatened with death for his profession, he said, "Destroy this temple, (meaning his, body) and in three days it will be built again." Finally, he was brought before the Roman Governor on the charge of treason against Cæsar. Many witnesses deposed unsatisfactorily, and in consequence of their contradictions, their testimony had neither coherency nor weight with the court. Finally the Lord himself was put upon the witness stand, when the prosecuting high priest, said, "I adjure (swear) thee by the living God that, thou tell us whether thou be the Christ the Son of God." Jesus said unto him, "*Thou hast said*," which in our style is equivalent to declaring, "I am the Son of God," "and hereafter, shall you see the Son of God sitting on the right hand of power, and coming in the clouds of heaven." Mat. 26, 63-64. "Then the high priest rent his clothes," in great rage, and announced that "further testimony was unnecessary." He had confessed that he was God's Son, and that he would reign on earth. His condemnation was extorted from Pilate, and the death warrant was reluctantly signed. Our Lord died, for his confession, and afterwards ascended to heaven. Through the confession of the name of Jesus, thousands and tens of thousands, in the days of the Apostles, were made free from sin, and became heirs of God and

joint heirs with our Lord Jesus Christ. In every sccessive age to the present, the saved have been pardoned, redeemed and created anew in Christ Jesus, upon the simple confession of the authority of Christ. When men say, this confession is a light matter, that any one can easily say, "I believe in Jesus Christ," they know not the meaning of so great a profession. He who understandingly receives the word of God into the heart, counts the cost of the service of God, takes up the cross, and humbly confesses in the presence of God, Angels and men, that he places his full confidence in Jesus who is exalted to the right hand of the Father, as a Prince and a Savior, makes the greatest confession ever uttered by mortals. Myriads of the human family, will fearlessly stand before the deadly canon's mouth, whose courage is scarcely sufficient to enable them to stand before God, and say, "I will trust the Savior and serve him," with all the heart soul and strength. No profession is so solemn; no one is so gigantic in its proportions, and mortals never made one, involving such consequences. While it seems at first view, a little thing to lay the hand upon the heart, and say, "I give it to God," when we reflect that, in this act, a registration is made in heaven of a returning prodigal—the angels above gladly rejoice, and the heavenly choirs clap their glad hands for joy. We can feel the force of so good and great a confession. It is, indeed, the starting corner, the act, by which we are enabled to turn to the Lord, and through the obedience of which, we are delivered from the power of darkness and translated into the kingdom of God's dear Son.

When the disciples boldly confessed before kings and rulers that, they were not ashamed of the name of Jesus of Nazareth, and were insulted and mal-treated, they rejoiced that, they were worthy to suffer shame for his name. The sacred scriptures and Ecclesiastical history, declare that, the Apostles suffered martyrdom for confessing the nnme of Jesus. In the ten persecutions by the Roman empire, the sufferers for his name, could not be enumerated. The only question propounded was, Are you followers of the Nazarene? Are you Christians? If the response was affirmative, they were ordered to execution. In all the ages of conflict to this hour, the confession of the name of Christ has subjected men and women to persecution. There is no other profession so offensive in this age; and yet, "If one come in his own name," in the name of any god or man, save the Lord's Annointed, he is received as orthodox, and is freely fellowshipped, by all who

assume the right to perform what seems good in their own eyes, as acceptable service to God,

But there is a day, possibly, not very far distant, when "the good confession," will be placed in full contrast with all other professions, and when the richest blessings of heaven, will be the inheritance of such as shall have not been ashamed of the name of the Lord Jesus Christ.

DONT SWEAR.

Boys often do so, because they hear men take God's name in vain, and think it sounds manly. Let me ask the boys not to utter a word, that will bring remorse to a sick or dying bed, or fill the heart with distress in the silent hours of the night. It is a great comfort to have an unstained memory—to look back and say, "I have avoided what is wrong because God sees me." Boys who have indulged in this sin, can break the habit, can quit such filthy communications; but men, become more and more degraded, the longer they treat their maker with such irreverenee. They find it almost impossible to abstain from oaths, after they become members of churches. When excited to anger, they use them to their own deep regret, and the astonishment of those around them, How horrible to hear young persons using language that would better suit the lost spirits of hell, than men whom Christ died to redeem.

Charles Lamb, expressing his deep regret that he had ever tasted strong drink, says, "Men should clinch their teeth, and not undo them, To suffer wet damnation to pass through them." I would say to the Boys, When you are tempted by anger, to take the name of God in vain, do as this writer says, "Clinch your teeth," and don't undo them, to speak words you may regret, when repentance will not procure pardon.

C, F.

Bro. R. B. Trimble, of Ky. tells of signal success.

Bro. W. C Huffman, and many others in Tennessee, report constant accessions to the cause of Christ.

COMPLAINTS.

How apt we are to complain of each other. An old sister was some days ago, expressing, in very decided language, her disapprobation of a change in the order of worship, where she was accustomed to meet. Her preacher preferred "breaking the loaf," before the sermon, but she wished it done afterwards. Of course he had some good reason for the change. She thought it unscriptural, and would not even honor him with the title of "Brother." If the sisters would go to see the brethren, converse kindly with them, and learn their reasons for unusual changes, difficulties might be removed, and all would be happier. The course of active members is sometimes objected to by those who do but little themselves. If instead of presenting objections, all would go to work and help, the state of affairs would be better, and much more would be done.

Brethren who are saddened for want of cordial co-operation, would be cheered, and their hearts filled with happiness, if other members would hold up their hands, when weary, and help them, in their undertakings for the good of others. All make mistakes sometimes and need help. It is best to speak to a brother or a sister if we do not approve an action, but never mention it to others. Very little good can be done by a church where the members complain of each other. Souls are lost, while they are talking about the best way of saving them. But little time is given in which to do good. We soon pass away, and every member should do with all his might, what he can to improve himself and others. Let us correct our own faults. They are great and many. Let us cease from complaints against our brothers and sisters and lend a helping hand in their undertakings. Kind feeling will then prevail where coldness and suspicion are now seen, and the spirit of Christ will animate every heart.

C. F.

Bro. T. B. Larimore, of Ala.; Bro. B. F. Manire, of Miss.; and scores of the faithful in Texas, and other Southern States, write encouragingly. Brethren, we rejoice to hear from you, and we will endeavar to profit others by your reports.

TRUE AND FALSE PIETY.

A POET said, "An honest man, is the noblest work of God," but it might be said, in truth that a christian man, is not only honest, but by faith and adoption, he is an honored son and heir of Heaven. The saints, are to be honored in judging angels, and are pillars in the temple of God. There are however, true and false christians. The Apostle said, to some, "you are too religious," and we find many in the world, whose external profession would have us believe they are exceedingly pious, that are nevertheless, "wolves in sheep's clothing." The true christian is by no means ostentatious in pious professions, but is always meek and quiet—a lover of good men—and is ever faithful in doing good to others. While he is ready to occupy his proper place in the house of God; he stands not on the street, in the temple, or elsewhere, praying after the fashion, "God, I thank thee that, I am not like other people—I fast much, and have a great deal of religious —even pious talk—and urge my opinions on all the people, everywhere," and closes by a suggestion to the Almighty, that his exceedingly religious course, before the people, might entitle him to a very high seat in heaven.

A pretentious, hollow, hearted, worldly piety, in the pulpit, at the Lord's table, in the prayer meeting, in the Sunday School, in the family service, or at the fire side, is exceedingly offensive to God, and degrading to man. It is a great sin, and a great shame, for persons, who are not walking in the fear of God, and in the comfort of the Holy Spirit, to so far offend good taste, as to take the least part in religious service. Men who are not sincerely pious should not talk on religious subjects.

JOHN BUNYAN.

My attention wes called some time since to a complete copy of John Bunyan's books, with beautiful engravings. The volume was received from Bradley & Co., Philadelphia, 66 North Fourth Street. The name of John Bunyan, called up the time when I was a child among the good old Baptists—my first friends. Their ministers were the first I can remember, and some of their old songs are still as stirring to me as a trumpet call. All the religious works I saw in those good old times, were Doddridge's Rise and

Progress of Religion in the Soul, and the Pilgrim's Progress. The old Ladies all read the last, and the children had the greatest reverence for it, We read it of nights round a chip fire, (candles were not plentiful in the southern part of Ky. then) after picking out cotton in the day time. The old ladies said I could not understand it, as "my eyes had not been opened," but I dearly loved to read of Mr. Greatheart, Christian, Hopeful, Faithful and others. I trembled at the lions, and there are actually pictures of them in this volume just issued. Giant Despair, was a terrible giant. I was so glad when Christian found a key that let him out of his gloomy doors, to the highway he had left. I dont thiuk half the Baptist children hear of John Bunyan now, and are deprived of a great deal of pleasure and improvement. They may be a little mystified by the book, as I was, but it is almost as pleasant to children who love to read, as a fairy tale. Apart from childish memories, the most talented writers have considered it almost a miracle of genius. McCauley says, "Every reader knows Bunyan's strait and narrow path," as well as a road he has travelled a hundred times. The city of Destruction, the Interpreter's house, the Prisoner in the Iron cage, the Palace of Armed men, the Battlements where persons clothed in gold, were walking, the Cross and the Sepulchre, the house Beautiful by the wayside, the low green valley of Humiliation, rich with grass and covered with flocks, are as well known to us, as the sights in our own streets, The delectable Mountains and the Enchanted ground, the land of Beulah, where the flowers and the grapes and the songs of birds never cease, the golden pavements and the streets of pearl, on the other side of the black, cold river, where there is no bridge, are all so plainly described, the wonder is, the imaginations of one mind should become the personal recollectioas of all who read them." McCauley continues, "The style of Bunyan is delightful to every reader, and is a most valuable study to all who wish a wide knowledge of the English language. During the latter half the 17th century, there were two great creative minds in England. One produced Paradise Lost, the other the Pilgrim's Progress." I suppose there are few, who do not look back with pleasure, to some book read in childhood or youth. I remember thus the Pilgrim's Progress.

C. F.

MY DEAR FRIEND.

You express an earnest desire to learn the plan of salvation as laid down in the Bible. This is a matter of the deepest importance to every human being. The question should not be, What does my father believe. What does my mother say? but, What is the will of my Father in Heaven? He has made it known to man, or he has not. If he has done so it is important that I should reverently receive it. If he has not, in so many words plainly told what he requires of mortals, all is dark, there is no light to gild the gloom of this world, or to shed a radiance over the fathomless abyss of Eternity. The solemnity of the question, What must I do to be saved from eternal death? should free us from prejudice or prepossession, One who earnestly desires to leave the kingdom of Satan, and "be translated into the kingdom of God's dea Son," should open the Bible with the thought, "God speaks to me here." With humility I will listen to his voice, and do what he commands. If possessed of intelligence, he is not willing to trust to his feelings. One day he may feel he is forgiven, the next, he weeps under a load of guilt? He wishes something to rest upon in joy and sorrow—a promise high as heaven and everlasting as eternity,

Persons become religious in times of excitement. When all is over, there is often great uncertainty, and many lose their reason, for want of the knowledge derived from the study of God's word. I have had young relations to awake shouting after hours of trance, in which they saw wonders, and years afterwards, they confessed they knew nothing of the Gospel of Christ, by which, Paul says, men are to be saved.

Persons are told, "A true christian never changes." He need not change, except to grow better, and to come more and more under the influence of the christian religion. Those who study, know there is a church in the Bible, which Jesus Christ poured out his life's blood to establish: If he is a loyal subject of this church—of this kingdom, it is all that is required. It came into existence 1800 years ago, and all others have been founded since that time. There was a law given by which all might become members of this body, and dear friend, when God gives laws, shall men dare to say, "This is essential, or that non-essential." Thousands upon thousands submitted to the Gospel when it was first preached, and obeyed the same law for the pardon of

sins. No other law has since been promulgated, and is it not strange that answers differing from that of Peter, should be returned to persons, asking what they must do. God's book teaches all that is needed to make the man of God perfect. We take up the Old Testament, but find no christians there. A christian is a follower of Christ. Christ had not come, and none could follow him. The New Testament opens with his advent into the world. Matthew, Mark, Luke and John relate his life, death and resurrection. John tells they wrote, "that the world might believe that Jesus is the Christ, and believing, they might have life through his name." We will notice some of the events they relate. Jesus, the Savior of the world, lived a life of toil, for its benefit. He was a "man of sorrows and acquainted with grief." He begged his Father, he might, if it were possible, be spared the last great suffering, but he was scourged, the Son of God was beaten by men. He bore his cross up Calvary's rugged side—was laid upon it and the iron driven into his quivering flesh. It was raised from the ground, and we see the Savior hanging between heaven and earth—the blood streaming from his pierced hands and feet. A mixture of Vinegar and Gall was put to his parched lips. In his cruel suffering we hear him exclaim, "Father, forgive them, they know not what they do." Oh! the terrible agony that forced from him, "My God, My God, why hast thou forsaken me"? Why was it he endured all this? Only one answer can be given. It was, that he might establish a kingdom—a church in this world. It was to gather to himself a people, loving, devoted and obedient, who should reign with him through ages of eternal bliss.

Should we not fall at his feet, and weepingly ask, Lord what wilt thou have me to do?" This is what thousands did on the day of Pentecost. They were convinced they had murdered God's Son. Peter told them to repent, and be baptized for the remission of sins. They gladly received his word, rejoicing no doubt, that the terms were so simple and easily understood. Persons sometimes say, How can baptism pardon sins? It does not pardon, but, in baptism, we submit to Christ—we lay down our arms of rebellion and in that act, in the first act of our obedience, God promises to forgive. We then take Christ as our leader, brother, friend. We enter his kingdom by being buried with him, and rising to walk in a new life. Baptism is the answer—the seeking of a good conscience toward God, and no student of his word can have a good conscience without it.

To conclude, faith—belief in Christ changes the heart. Change of heart produces change of life—causes us to repent of all our sins, against a God who has done so much for us, and baptism changes the state. It is the line that divides the church from the world. In the kingdom of Satan, we enter the baptismal wave, and rise from our burial, in the kingdom of Christ. Then is the admonition given, "Pray without ceasing, in every thing, give thanks." It would seem that all who love the Savior would crowd to his feet, receiving with joy, the "one faith, one baptism, one God and Father of all," that the world might believe in a crucified Redeemer. Your Friend,

C. F.

ELDER JOSEPH HARLAN, was born July 23d, 1801, died July 15th, 1872, at the age or 70 years, 11 months and 22 days. His youth was mostly spent in Ky., where he married MISS PAULINA FISHER, who proved a worthy partner of his toils, and years ago, preceeded him to the tomb. Bro. Harlan, resided in Sumner Co. Tenn., during the last 25 or 30 years. As a high toned gentleman, a man of honor, integrity and noble impulses, our Brother, had few equals and no superiors. Through life, he proved himself a friend to his race, and during our civil war, no man in his section of country, did more to relieve suffering. Bro. Harlan was widely known by enlightened Agriculturists, as a model farmer, a good manager of Stock, and his seat was among the wise men of the land.

Twenty-five years ago he became obedient to the faith in Christ, and to the end of his life, no one was more confident and happy in its belief. His earnest desire and constant prayer to Heaven was that, the members of his family, (most of whom were, and are citizens of the kingdom,) should honor the Lord in whom they had believed, and that the cause of Christ, in its ancient purity, should prosper. He saw many of his children laid to rest. Accomplished daughters in their youth and beauty—Sons, he looked to, to be the support of his old age, went early to the tomb, and "In the path of sorrow he walked to that land, where sorrow is unknown."

CHURCH HISTORY—No. 6.

PRELIMINARY.

In our researches of the Old Testament Scriptures, regarding the creation of the world and history of our race, under the above caption, we have had no hope of discovering the slightest traces of church records; but our purpose has been, and still is, to construct from these Sacred writings, a sort of introduction to Ecclesiastical history. We wish, at least, to ascertain the character of society that existed anterior to Christ. We are aware that, good men have spoken of a church, which they supposed existed from the days of Adam. God, it is true, in all ages acknowledged some as his faithful and chosen people. In the first family, one son was faithful and obedient, and another was not—Abel was approved and Cain was rejected. It is more than possible, that in examining the dealings of God, with reference to families and nations, we may learn the true basis of church relations, and while, therefore, we are issuing these preliminary essays, we have no hope of discovering a church in either the Patriarchal or Jewish dispensation. Every lesson, however, from sacred history is valuable, and all essentially contribute to prepare the mind for contemplating the grand edifice denominated "The Temple of God." "The pillar and support of the Truth," "Jerusalem, the mother of us all."

We closed our Fifth number, with the statement that, the world after the flood, was overspread, by the families of the Sons of Noah, Shem, Ham and Japheth. So far as the true narrative of these families can be traced, it is exceedingly instructive and interesting.

Moses, the Sacred Historian, in the tenth chapter of Genesis, furnishes a very concise history of the families of the three brothers, and says, "By these were the nations divided in the earth after the flood." But it seems that, at this early period, "The whole earth was of one language, and of one speech," and in their journeyings, "They found a plain in the land of Shinor." This seems to be the great alluvial tract through which the Tigris and Euphrates pass to the sea, known as Chaldea and Babylonia. It was a section in which, "Brick had to be used for stone, and slime for mortar." We are left to infer that, all the families of the house

of Noah, speaking the same language, settled, at least, parts of them, in this fertile valley. Very soon after finding this choice section, the inhabitants determined "To build a city, and a tower," whose top would "Reach unto heaven." The chief purpose, was to "Make themselves a name, lest they should be scattered a broad upon the face of the whole earth." In this, they seemed to intend to thwart the designs of Noah and their Creator, in determining the three families should occupy different sections of the earth. The work was, however, executed with dispatch, but "The Lord came down to see the city and the tower," and said, "Behold, the people are one, and they all have one language, and this they begin to do." What were they beginning to do? They were attempting to "make themselves a name," just what the people have been attempting to this day. "Now" said the Lord, "Nothing will be restrained from them, which they have imagined to do." In this we see the orgin of *imaginary* government—of a government of the *people*—of a government without God. Nothing from that date to the present, has been too great for the imagination of man. Splendid air castles have arisen in all lands, Golden monarchies and silver republics, have not ceased to arise; and yet, there is not on the earth a stable human government. All institutions which have arisen in the imagination of humanity, strikingly resemble the city and tower of Shinar. The Lord said, "Let us go down and confound their language, that they may not understand one another's speech."

Their language was so confounded that, the workmen could neither ask for what they wanted, or understand the answers of the attendants. All was confusion and disorder, and hence, the city was called, "Babel, or Babylon," which signifies *confusion.* There, the language of all the earth was confounded, and from thence, did the Lord scatter them abroad upon the face of all the earth." Chronology places this date, 2247 years before Christ and 1757 years after the creation.

It is very remarkable that, from the date of the confusion of tongues, we have no formal history of the family of Japheth, or Ham. All records of these are merely incidental, disconnected, and in many instances, unsatisfactory. From the intimations immediately after the flood, we could but conclude it was the intention of Jehovah, to preserve the records of each family, but we nd them not. Some few Geographical sketches were preserved, it family records were no longer made. We can still, from ex-

ternal indications distinguish, both the posterity of Japheth and Ham, but can find no trace of geneological tables. But for wise reasons, no doubt, the most faithful records of Shem's family were preserved; and are kept to this day. It is recorded that, "Shem was an hundred years old, and begat Arphaxad, two years after the flood, and lived five hundred years afterwards and begat sons and daughters." We find no systematic records of the children of Shem except through Arphaxed, but from him to Terah, the father of Abraham, we have a complete registration. Abraham, according to the report, was born 1996 years before Christ, or 251 years after the confusion of tongues.

Abraham, resided in Ur of the Chaldeas, a place posslbly, on or near the Euphrates,but which cannot at this date, be certainly defined, and with his Father Terah, his wife Sarai, and his nephew Lot, he started to the land of Canaan, and came and dwelt in Haran, as is supposed, about the 35 degree north latitude, Here the Lord appeared to Abraham, when seventy-five years old, and said to him, "Get thee out of thy country, and from thy kindred, and from thy Fathers house, unto a land that I will show thee, And I will make of thee a great nation, and I will bless thee and make thy name great, and in thee, shall all the families of the earth be blessed," Gen. 12, 1-3, Abraham, without the slightest hesitation, left Haran, and came into Canaan, He first visited the plain of Morah, where the Lord appeared to him and promised to "Give his seed the land, and Abraham builded an altar unto the Lord," He next removed to a mountain east of Bethel, and "Builded an altar unto the Lord, and called upon the name of the Lord. From the opposition of the Canaanites in the land, and the prevailing famine, Abraham continued his journey southward into Egypt, and after various trials in the land of Ham, in all of which, the Lord protected him and his family, he was dismissed by Pharoah, and went up out of Egypt with his wife and Lot, and returned to Bethel, where he again called upon the name of the Lord,

Abraham and his brother's son, were rich in flocks, and herds and tents; and in consequence of the strife amongst their herdsmen, they divided their flocks. Lot took his eastward to the plain of Jourdon, and made his residence at Sodom, The Lord then said to Abraham, "Lift up now thine eyes and look northward, and all the land which thou seest, to thee, will I give it, and to thy seed forever, And I will make thy seed as the dust of the earth," "Then Abraham removed into Hebron, and built an altar unto the Lord.

But a few years elapsed, when war was made upon the people of the plains of Jourdon, and Lot, Abraham's kinsman, and all his flocks were captured and removed to the country near Damascus; but Abraham, with 318 men made quick pursuit, and at night, fell upon the enemy, and brought back his nephew and property. On Abraham's triumphial march back, Melchesidec, king of Salem, brought forth bread and wine; and he was the priest of the most high God possessor of heaven and earth, and he said, "Blessed be Abraham, and blessed be the most High God, who hath delivered thine enemies into thy hands." This trip gave Abraham, the first sight of what was afterwards distinguished as Jerusalem, the City of God. On his return the king of Sodom said, "Give me the people, but take the goods to thyself." Abraham replied, "I have lifted up my hand to the most High God, that I will not take from a thread even to a shoe-latchet, lest thou shouldst say, I have made Abraham rich." Then the Lord said to Abraham, "Fear not, I am thy shield and thy exceeding great reward." When Abraham was yet without children, the Lord told him to "Look towards heaven, and tell the stars; if they be able to number them, and said, so shall thy seed be." "And he believed the Lord, and he counted it to him for righteousness." The Lord next told Abraham that, "His seed should be a stranger in a strange land four hundred years, and should be afflicted, and that nation, will I judge, and they shall come forth with great substance; and thou shalt go to thy fathers in peace and be buried in a good old age." "In that same day, the Lord made a covenant with Abraham, saying, "Unto thy seed have I given this land, from the river of Egypt to the great river Euphrates." When Abraham was eighty six years old, Hagar bear him Ishmael, When he was ninety and nine years old, his name was changed to Abram," "father of nations." Sarai's name was also changed to "Sarah"—"mother of nations," Then the Lord promised Sarah a child, and at the time appointed, she bore to Abraham, a son and he called his name, Isaac. This was some 1898 years before Christ. It will be well before proceeding further to make a few special notes in regard to our progress, in the great events of Sacred history.

It will be remembered that, an inspired Apostle said, "Now to Abraham and his seed were the promises made," Gal. 3, 16. What promises? "*The first Covenant,*" which God made with Abraham, had exclusive reference to becoming a great nation, when

he had no offspring, and he was also to own vast landed and other possessions in the country occupied at the times by the Hamites and Japhethites.

"*The Second Covenant*," was to the effect that, in the posterity of Abraham—"all the families of the earth were to be blessed." This was the promise of Messiah through Isaac. In the same year that Isaac was born, God made the covenant of circumcision with Abraham. At eight days of age, every male was to be circumcised, and the covenant was to be perpetual. When Abraham was ninety and nine years old, he was circumcised; at thirteen Ishmael was circumcised; and at eight days old, Isaac was circumcised." Gen. 21, 4. Paul says, Abraham "Received the sign of circumcision, a seal of the righteousness of the faith which he had, yet being uncircumcised; that he might be the father of all them that believe, though they be not circumcised." Ro. 4, 11. It will be noted that, Circumcision was a sign of what Abraham already possessed, and was not intended as an *initiatory* rite. It is important that this point should be clearly seen. Others were to be circumcised besides the descendants of Abraham—such as lived in the families of the faithful, and were purchased by their money. But did this circumcision, ever constitute a Hamite, or Japhethite, or Shemite? Not at all. The men of other blood were regarded merely as sojourners and strangers amongst the Jews, but they were not considered as the favored people. We speak not of the Shemites, or Jews, as a church to be entered by any action, or ceremony whatever. Paul indeed speaks of the "Natural branches," and natural branches, never became such by budding or grafting. Paul again speaks of "*Jews by nature*," or *birth*, and not sinners of the Gentiles." Gal. 2, 15. The theory, however, prevails that circumcision was a door for strangers into the Jewish family, and Baptism—in the place of circumcision—is a door into the church of Christ. There is not a single one of these suggestions true. Never could a son of Ham or Japheth, become a member of the family of Shem. God determined to keep this family separate from all others. The miracle of accomplishing this work, stands to day, as a monumental argument, almost demonstrative of the truth of the Bible. Circumcision was a sign of righteousness possessed, but baptism, is *in order*, to a promised blessing.

Circumcision was in consequence of being the offspring of Abraham. At eight days old, every son born of Jewish parents

was to be circumcised, but baptism is to believers, for the purpose of putting on Christ, or in order to become members of Christ's church. When Isaac, was but a youth, God determined to test Abraham's faith, in the severest manner. It was not a division of his property required, but he said to the man of faith, "Take thy son Isaac, whom thou lovest, and get thee into the land of Moriah, and offer him there for a burnt offering upon one of the mountains which I will tell thee of." If ever a servant of God had ground to hesitate in the execution of a command, it certainly was Abraham. He might have argued the certain death of the lad's aged and doting mother. He might have said, Father, in heaven, if my well-beloved is taken from me, I have no cause to desire life. But not the slightest murmur escaped his lips. and no feeling of hesitation or doubt was in his heart. He rose early in the morning, took his son Isaac, and two of his young men, with his bundle of wood for the burnt offering, and hastened three days to the mountains of Moriah. When he saw the place God had designated, he said to his young men, "Abide here, and I will go yonder and worship, and come again to you." Was ever service so trying required of a mortal? "He took the wood, and laid it upon his son, and the fire in his hand, and a knife., "And Isaac said to his Father, my Father, I see the fire and the wood, but where is the lamb for a burnt offering?" Abraham replied, "my son, God will provide himself a lamb for a burnt offering." He came to the place designated, and Abraham built there an altar, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood, and stretched forth his hand and took the knife to slay his son." "And the Angel said, Abraham, Abraham, lay not thine hand upon the lad. neither do thou any thing to him; for now I know that thou fearest God; seeing thou hast not withheld thy son, thine only son, from me. And Abraham lifted his eyes, and saw a ram caught in a thicket by his horns, and took him and offered him up for a burnt offering instead of his son. And Abraham called the name of that place Jehovah-jereh—*the Lord will see*." Gen. 23, 7-14 No marvel that Abraham, should in all time be called, "The Father of the Faithful." We can scarce see how any one can fully appreciate the faith in God, who does not earnestly study this simple, narrative of one who doubted not the promise of God. Because Abraham had obeyed the will of the Lord, God repeated and renewed his covenants with him, assuring him that, "His seed should possess the gate of his enemies,

and in thy seed shall all the nations of the earth be blessed." Gen. 22, 18.

When Sarah was a hundred and twenty seven years old, she died in Kirjath-arba, and her husband purchased for four hundred shekels of silver, a field and cave of Ephron, in Machpelah, for a burying place, and there he buried Sarah his wife." Gen. 23, 19. Abraham was careful to send his servant to Mesopotamia, to take a wife for his son Isaac, from the famiiy of Nahor his Brother. Rebecca was brought to Isaac into his mother Sarah's tent, and became his wife and he loved her." "Abraham gave all he had to Isaac, and died at the age of one hundred and seventy-five years." Gen. 25, 5-7, and he was buried with Sarah in the cave of Machpelah. Rebecca, at the appointed ttime, became the mother of Jacob and Esau, the representatives of "Two nations, two manner of people, and the one people were to be stronger than the other:" Gen, 25, 23.

God renewed his covenants to Isaac in Gerar, but when he became old and blind, his wife enabled Jacob to deprive his brother of his birthright. Still, God blessed Jacob, and renewed to him the covenants he had made to Abraham, and Jacob called the name of that place, Bethel. "He dwelt in the land wherein his father was a stranger, in the land of Canaan," and he became the father of twelve sons," the twelve patriarchs, about 1496 years before Christ. Joseph, his youngest son seventeen years old, in consequence of the surpassing love he bore of his father, was hated by his brothers, and sold to a company of Ishmaelites who took him into Egypt and traded him to Potipher, Pharaoh's chief guard Although the Lord was with Joseph, he was cast into prison, and after two years confinement, was released, and made a great man in the country. When a mighty famine prevailed, he was put in charge of all the provision stores of the country. "Pharoh took off his own ring, and put it upon Joseph's hand, and made him ride in the second chariot." When the famine reduced the people of Canaan to want, the brothers of Joseph, were led to seek bread in Egypt, and on the second visit, Joseph was made known to them. He sent for his father Jacob and his kindred, three score and fifteen souls, and Joseph placed his father and his brethren, in the best of the land and nourished his fathers household. When Jacob saw that he was near his journeys end in Egypt, he called his sons to him, and blessed each as he deserved, breathed his last, and was taken by his sons back to Canaan, and buried with his kinderd in the cave purchased by his grand father. While

Joseph occupied his high position in Egypt, his brethren were prosperous and happy. But Joseph died, and the children of Israel were oppressed in Egypt. The purpose of Pharaoh was to exterminate the people of God; but in mercy, they were preserved, and at the end of the four hundred years, as had been promised to Abraham they were delivered under the leadership of Moses, and after a travel through the Arabian desert, forty years, they reached again the land of their fathers,

On their journey from Egypt to Canaan, the law was given, and what is called the "*Tabernacle worship.*" This was done at Mount Sanai, in Arabia. The Ten commandments, were written by the finder of God on two tables of stone; but afterwards they were embodied with many other divine enactments by Moses in what is known as "The Book of the Law." Of *the Law*, the *Tabernacle*, the *Service*, and the *purposes* of all, we hope to speak in the further progress of our work.

THE FAITH.—CHRISTIAN AND SCIENTIFIC.

NO. 3.

THERE are various questions which, viewed from different standpoints, are seen in different lights by men equally honest and intelligent. Hence, the necessity of looking at subjects from every possible point of view, before coming to very positive conclusions. We have been respectfully requested by devoted mothers not to permit their sons to read the Bible, and yet most mothers are exceedingly anxious for their sons to read the word of God.

At a recent teacher's meeting in Tennessee, Protestants confessed that they could not answer the Romish argument against the employment of the Scriptures in colleges and schools. We are not surprised that all Romish teachers oppose the introduction of the word of God in the cause of education, but we are really astonished that any one who defends a system of religion should consent to the use of the Scriptures, either in school or in their churches. Romanists are more consistent. They proclaim upon the house tops, and from "the sacred desks," in all lands, that the Scriptures are by no means adapted to the religious studies of

either children or persons of age. This being their honest opinion, they cannot, and will not, favor the doctrine of putting the Bible into the hand of the masses. We repeat, that no consistent Protestant can tolerate the Bible, either in the pulpit or the school room.

The views of those who really favor the general use of the Scriptures, differ world wide from the advocates of systems. It may be well to give at least a bird's eye view of the two opposite standpoint, touching this great question of employing the word of God.

Plain christian people, in all countries, really believe with all their hearts that God regards all persons of sound mind competent of hearing and understanding all plain matters of fact contained in the Sacred Oracles. In the second place, it is the view of good men and women that, the Heavenly Father so revealed, gave, bequeathed, and shaped his will to the people, that it is in better form for religious instruction than any other writing. As we have often said, "The first principles, or elements of religious faith, are so perfectly revealed by the Good Spirit, that even common people can understand them, and there is, therefore, no need of a middle man between God and his people to teach them the Father's will. Intelligent christians surely do not suppose that, the word of life needs an expounder. They believe that the Sacred Scriptures, when correctly translated in the various tongues, constitute the only suitable lessons for such as earnestly seek light from above. Right or wrong, our conviction is that the only christian faith comes through the hearing of the words of the Spirit as are revealed in the New Testament. No Romanist or Protestant, unless he rise above his denominational standpoint, can believe any of these things. Whoever subscribes to a human creed, declares that the Holy Scriptures, without interpreters, are not proper vehicles for communicating spiritual intelligence ; and through their influence christian faith cannot exist. All parties agree that human systems are but the various interpretations of the word of life, which, in itself, is too recondite, too deep, and by far too thickly veiled in mystery, for the common mind.

The officials in Romish and Protestant churches are regarded as the expounders of the word of God, and when any people admit the necessity of expositions to comprehend the truth, they

can no longer regard the words of the Spirit as the boundary of spiritual truth. We consider it important to note that in the history of religious society, such as attempt to live on interpretations give woeful evidence of most culpable ignorance and unpardonable degredation. Look at Italy, at Spain, at Mexico, and into every community in which the professed disciples of the Savior do not study the word of God for themselves.

It is said in the history of the middle ages, or from the seventh to the fifteenth century, that very many of the religious expositors could neither read nor write, and universal darkness prevailed under the administration of blind guides. Both the leaders and the led fell into the ditch together. Such as are governed by systems, fully admit that their creeds are independent of the Scriptures, that they are absolutely true, and hence they read the word merely for proof that their conclusions are sound. The professedly scientific explanation is, "that the articles of the faith are reduced to their metaphysical ground in the attributes of God and the immutable principles of ethics." These imaginary "immutable principles" are not presumed to be revealed in the Scriptures, but exist independently of the Bible, and yet, in the words of Theodore Parker, "the Scriptures may be employed, *as helps*, if they really are helps." These conclusions arise from the presumption that religion is independent of all teaching, independent of the Bible, independent of Christ, and independent of God. It springs from the "immutable principles," and really seeks no cause, but exists in the nature of things.

The faith of christians, we repeat, comes by hearing, and hearing, by the word of God. The elements of faith are all clearly revealed in the Bible, in the words and forms best adapted to the exegencies of man. Paul exhorted a beloved son to "Hold fast the form of sound words which thou hast heard of me, in faith and love, which is in Christ Jesus," 2 Tim. i: 13. Is the faith of the christian confined to "the form of sound words" taught by the Spirit? Beyond the plain scriptures, there is no indication of christian faith. We have frequently heard it asserted that there are various doctrines and ideas which are true, that we cannot find, in form, in the Bible. Are not words the signs of ideas in religion as in literature, in books of science and in law? God employed words only as the means of communicating his will to

the world, and if we fancy that we have authority to believe a proposition for which we have no words in the Bible conveying the intelligence, we may rest assured that we are mistaken. "All things which pertain to life and godliness, Peter says, the Lord has given." 2 Peter, i: 18.

We have already been at some pains to show that the faith of the early christians, was the simple belief through the words delivered by our Savior and his inspired apostles; and that all the elements, principles, and conditions of the faith are in the New Testament. The power of this faith was exemplified in the unity of the saints at Jerusalem, at Samaria, and throughout the world. There was then but "*one faith.*" Miraculous workings of the Spirit were employed by the Father for "The perfection of the saints, for the work of the ministry, and for the edifying (building up or completing) the body of Christ." Till all came to the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ. This was the period of the childhood of the church. Hence, after Paul urged the unity of effort till the body should be completed, and all should come to the full knowledge of the truth, "That we be no more children, tossed to and fro, and carried about with every wind of doctrine, by the slight of men and cunning craftiness, whereby they lie in wait to deceive. But speaking the truth in love may grow up into him in all things." Eph. iv: 12-15.

This passage may be placed as the key to the new dispensation. The Apostle brings to the attention of the reader,

1st. The materials of which the church was composed.

2d. The edification or completion of the building.

3d. The natural course of events, in the labor of the church. The members were to grow up into all places, positions and honors.

Old things then passed away, all things became new. Christians, were of one faith, one mind, and one spirit. All were of one family, one worship, and were emphatically, one people.

The question as to the continuance of this period of purity of faith and manners, we must reserve for future consideration. Suffice to say, that very soon departures from original simpliciiy and original spirituality were most manifest. The enemy of god and

man marshalled his forces to overthrow the reign of the Messiah The first point of attack was "The Faith" for which the disciples had been exhorted to earnestly contend.

As previously hinted, "Satan was transformed into an angel of light." The greatest enemy of the cause was professedly its most ostentatious defender. The devil never failed to profess that he had found a "better way." Hence, he made Andrew Jackson, Davis, Judge Edmunds and Doctor Hare, say that the "Developments by Christ and the Apostles, dwindled into utter insignificance in the presence of the developments of modern spiritualism."

Men, at an early date, indeed, began to talk learnedly in reference to developments of "scientific thought." This empty profession of falsely called science,has been the most successful means employed by Satan to overthrow the faith of Christians. In one of the largest cities of New England, we once met Satan in the form of a pulpit orator. He won the hearts of the people by proclaiming that the great discovery of the age, is that, "Philosophy fully explains all modern spiriturl developments." When asked, however, "What he meant by a philosophy that explained spiritualism," he was as ignorant as a child. He professed not even an opinion, as to the meaning of the word "philosophy."

We have noticed divers intimations of marked advances in religious intelligence, through "scientific aids," and we are of the judgment that it will not be out of place to call special attention to some of thess imaginary learned helps. In the first place, however, we wish to present some of our thoughts in regard to the value of general education in order to religious attainments, We are deeply impressed with the conviction that all the human family are entitled to such a course of education as the surroundings of the various classes will allow. All persons should, at least be made intimately acquainted with their own virnacular tongue. The value of letters, spelling and reading lie at the basis of all education. To learn to read understandingly,is a great attainment. All should comprenend well the principles of mathematics, geography, and history. Natural science is quite essential; and then, every person should be thoroughly educated in some business profession. In religion, all should know the principles as detailed in the Old and New Testaments. Persons whose mental capacities and circumstances in life will justify in giving themselves to

the ministry of the word, should know everything. Without a critical knowledge of the English, Greek and Hebrew languages, they will not fail to labor under serious embarrassments. A knowledge of the English, in this country, is necessary to teach others, a knowledge of the Hebrew is valuable for studyidg the Old Testament, and Greek is absolutely essential to the critical study of the New Testament. Hence, the necessity of schools and colleges for all the people. Christians, however, can generally become useful members of society without a knowledge of the ancient classics, or Hebrew. But we repeat, that it is best for teachers to know every thing; and if they are taught in early life, to properly exert themselves, there is scarcely an impossible attainment. Few youths, could make their mark too high, if they knew how to work. The Savior taught that, if we have faith as a grain of mustard seed, we can say to the mountain depart, and be planted in the sea, and it will obey us. This is the character of encouragement to all christians. We wish to repeat in the conclusion of these suggestions, that we are very confident, all christian belief, is through the words of the spirit as correctly translated into the different tongues, and all spiritual attainments are made by devotion to the simple lessons of the Scriptures. Furthermore, while we are disposed to examine, some of the professed acquisitions in things spiritual, through science, we have no confidence that really any valuable attainments, have been made.

While the time has not arrived for giving a history of the great apostacy, it is due to our readers, to say that, by the close of the first century, men were professing astonishing improvements upon the simple teaching of the word as found in the Sacred Oracles. The breach was wider in the second century, continued to widen through the third, and early in the fourth, the masses of the distinguished teachers, had well nigh lost sight of the elements of religion, as contained in the Bible. It is admitted by the learned that, systematic theology, was not revealed in the Scriptures. No Apostle or Prophet had the slightest conception of dogmatic, or "scientific theology," of "doctrines," or of any of the technicalities of the religious schools of the present age.

The term God simply denoted the Good Being in Heaven, who is the builder of the heavens and earth, and the Omnipotent ruler of the Universe. The name of Jesus, denoted the beloved Savior, who was rich in heaven, but for our sakes became poor that, we through his poverty might become rich. The Holy Spirit, denoted that, Heavenly Teacher, sent from the Father, to perfect the

institution promised by the Savior, and was to remain with his people forever. But when men attempted to give a scientific description, of our Heavenly Father, His beloved Son our Savior, and the Holy Spirit, new words and new thoughts, entered the hearts of the people. A mystery, profound in regard to God, his Son, and the Spirit, was professedly discovered by science, which the common people could by no means comprehend.

Few and far between in fact,were men foundcompetent to divedown into the depths of the mysteries, connected with God and his Son, and bring up even doubtful opinions, touching subjects which had previously been considered plain. Here began to be whispered the profound mystery in "The family of the God-head.' 'We have often heard men labor for hours to explain the mysterious relations between our Heavenly Father, the Son and Good Spirit, and finally confess that, the subject was too deep for the human mind, and yet their scientific expression, of the incomprehensible mysteries must be received in order to life.

The death of Christ, which was intended to bring back a lost world to God, and to reconcile all who would hear the glad tidings of mercy, by the eleventh century, took a scientific form, which means that, Christ's death was first to fulfil the whole law. As we heard it expressed some forty years since, "Infinite law had been violated, by our race, and nothing short of Infinite sacrifice could save," Therefore, "Jesus Christ suffered on the cross, punishment equivalent to all the human family eternally in hell fire." This is a fair expression of the Aselm learning; secondly, in his suffering, "he not only satisfied the demands of the law, but wrought out a robe of perfect righteousness, for all the human family," as we once heard the Bostonian father of Universalism, express it, and "so propitiated God, that could pardon man." While these may be demonstrated, "logical conclusions," they are replete with contradictions, and there is not the slightest sanction, for any one of them, in the word of God.

The expression, "Church of God" which all the primitive saints understood to denote, "The whole family of God in heaven and earth," in its scientific expression, possesses a meaning much deeper. Church, now denotes a double body—a visible and an invisible body. The visible, denotes the Romish and the Protestant branches; and the invisible, all the children of God, in and out of these sects, and perhaps, more out than in them. The

departure in this particular, is quite striking, and is indiscribably insolent. It really makes void the church of God, as the ordained means of Heaven, to qualify us for immortality.

Faith, now does not denote, the belief of the truth, but it is the reception of some inexplicable exposition of dogmas, which no mortal has ever professed to comprehend. Repentance no longer means a change of mind and life for the better, but denotes some kind of penitence, as witnessed amongst Romanists and exhibited in the dreadful sufferings of bewildered and crazy seekers, amongst Protestants, Luther, Calvin, and Wesley, agreed with the doctors of Rome that, baptism, means immersion in order to put on Christ, but since the presumed right to "change times and laws," as predicted, has been exercised, there is absolutely no meaning to the word baptism. It is anything or nothing. The Spirit of adoption, in unscientific language, meant, the Spirit of God as promised in the days of the Apostles to all the sons and daughters of God, because they were the children of the Father, but now in the learned expression of the subject, the gift of the Spirit, denotes that unaccountable feeling, which no mortal can describe, or tell how or whence it comes or goes, and yet it is supposed to be something, if it has not been lost, but no one can tell what.

In closing these remarks, we should not omit saying that, we find even amongst ourselves, supposed scientific expressions, quite different from those employed by the first christians. Then, the church, was the church of Christ. In it, as we have seen, the members grew up into the Lord, in all things. The church sounded out the truth to the lost world. But now, we go out of the church into the School or College, and into the broad world, for material to sound life into the dead churches. Instead of the church making preachers, teachers, singers, exhorters, rulers, etc. we go to the world, to find persons competent to take charge of the churches and perform the service of the churches scientifically. Organizations, unknown amongst the ancient servants of God, are springing up in most sections, to do the work which was committed to his saints. We now find in most of the books and papers by the brethren, learned disquisitions in regard to Theology, Orthoxy, Anthropology, Hermenutics, Exegesis, Satereiology, Eschotology, Hameletics, etc. etc,, too much for any Bible reading people to endure. It may be safely affirmed that while such things, "Have a show of wisdom in will-worship," and great

progress in matters spiritual, they afforded undoubted indications, of dangerous departures from the light and glory of God, and from the people of the saints of the Most High.

CAN GOD BE OBEYED IN IGNORANCE OF THE TRUTH?

POSSIBLY, a more important question than the above, could not be propounded. Bro. J. P. Scarborough, of San Gabriel, Texas, says: "I was a Baptist and thought the Baptists were right, but I became convinced that there was neither authority for their churches, nor some of their practices, and upon determining to become a member of the Church of Christ, I did all my first works over. I now see an extreme liberalism, with some of our teachers that, I cannot well understand. They receive persons into the church, upon a Baptism performeed, to join the denominations. This I repudiate, and ask you to give the teaching of the Bible on the subject.

1. If I am not mistaken, some are immersed by the denominations, who are much more under the influence of the truth than the teaching would seem to indicate.

2. We know however, that there were twelve persons baptized at Ephesus in profound ignorance of the truth, and when they heard the teaching of Paul, they were baptized in the name of Jesus Christ. Does this afford a rule?

3. We cannot see how it is possible, for one who is ignorant of the truth, to obey the Gospel acceptably.

For instance, suppose a person, is pursuaded that, the change of feelings which results from the confidence that God loves the world and is willing to save sinners, is the direct revelation of the Spirit that, his sins are pardoned, and he is truly a child of God, and still he submits to Baptism, not to be saved, or to secure a good conscience, but merely to join a Baptist or any other party, is such obedience to God? We cannot regard it as such, and all such persons in our judgment, shouid upon believing through the truth, cease from sin, and obey from the heart, that form of doctrine required in Baptism in order to be made free from sin, and become the servants of Rightrousness. Ro. 6, 17, 18.

THE

RELIGIOUS HISTORIAN,

FOR 1872.

In the belief that there is a great and fruitful field of Christian labor, not fully occupied, we have established The Religious Historian, for the purpose of re-examining *the Elementary Principles of the Christian Institution*, and of giving our energies to *Church History*, as revealed in the Bible, found in the world's history and set forth in Denominational records. All matters of a practical character, connected with the Church of Christ, shall have due attention, and Education, especially, will come under revision.

TERMS:

The Religious Historian, will be issued in Monthly Numbers; of 32 pages, neatly covered, at One Dollar, per annum in advance. Publication Office, at the old stand of John T. S. Fall and Sons, Nashville, Tennessee, Corner of College and Union Sts.

Exchanges will be sent to Franklin College, Tennessee.

T. FANNING, Editor.

CONTENTS.

Spiritual Light—No, 8.....226
Elementary Studies—No. 8.....229
Dont Swear.....234
Complaints,.....235
True and False Piety,.....236
John Bunyan,.....236
A Letter,.....238
Elder Joseph Harlan,.....240
Church History,.....241
The Faith—Christian and Scientific,.....248
Can God be obeyed in the Ignorance of the Truth?.....256

HOPE INSTITUTE FOR THE EDUCATION OF

YOUNG LADIES,

By Mr. & Mrs. T. FANNING, Franklin College, Tennessee.

PRINTED AT THE

BEN FRANKLIN PRINTING OFFICE.

BY

Jas. W. Fall & Co.

CORNER OF COLLEGE AND UNION STREETS, NASHVILLE.